

THE FIELD IS THE WORLD

VOL. II.

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FREE-BAPTIST

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

VOL. XI.

APRIL, 1888.

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THE FIELD IS THE WORLD.

A WORLD'S Missionary Conference is to be held in Exeter Hall, London, in June. . . . The present prime minister of the Sandwich Islands is an earnest Christian. . . . Chinese authorities are taking steps to lead the people of China to live peaceably with Christian missionaries and their converts. . . . Laws have been passed in some parts of Germany forbidding a marriage license to be granted to a person addicted to the use of alcoholic liquors. . . . *The Pall Mall Gazette* says that the most conspicuous sign of the introduction of civilizing influences into Egypt is the establishment of an immense number of grog-shops and houses of ill-fame. "There are at the present moment some four hundred grog-shops in Cairo, most of them with English signs, which have sprung up as the direct consequence of the presence of the English garrisons in the capital of Egypt. A great number of these drinking dens are also houses of ill-fame, and there is no attempt made to conceal their character from the passer-by. Anything more loathsome and humiliating to a decent-minded Englishman than to go through certain quarters in Cairo, and read the English inscriptions on these dens can not be imagined. The khedive complained to me about it, and expressed the indignation and

despair with which he saw the demoralization of his subjects going on under his eyes, without his being able to do anything whatever to check the spreading plague." The Christian nations of the earth are having facts constantly brought to their notice that show that they have a great duty to do at home, and in their relations with other nations.

WHERE ARE WE?

WITH all its shortcomings, we have been accustomed to feel that the United States occupied the foremost rank as a Christian nation, in the performance of its obligations to do justice to the heathen world.

We were obliged to admit that Great Britain was ahead of us in the matter of giving the negro his rights; but we have believed that with all our sins in relation to the liquor traffic and intemperance, we were some way ahead of Great Britain in relation to that monster evil. But (must the truth be told?) we are not only in Great Britain's rear, but we find that several other European nations are ahead of us in a simple matter of justice to those to whom, because of our superior opportunities, we owe great obligations.

This matter has recently been brought to our knowledge through a circular letter, received from a committee representing the Aborigines Protection Society, and the Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic. The purpose is to call the attention of the people of America to certain facts which it is desirous that they take into serious consideration.

As far back as 1884, the attention of Her Majesty's government was called by the Assistant High Commissioner in the Western Pacific to the injury that was being done the natives of that region by the trade in ardent spirits, arms, ammunition, and dynamite. Of this evil, Sir John Thurston says: "The sale of arms and ammunition to the natives of the Pacific

Islands is a discredit, or, more plainly stated, is a disgrace to civilization ; but it is one that can only, in my opinion, be effectually suppressed by agreement and joint action of the Great Powers, whose subjects constitute ninety-nine hundredths of the class profiting by this abominable trade. The nationality of the persons found in charge of trading-stations in the Western Pacific, or trading from vessels, is, as a rule, British, German, French, or American, and it is men, subjects of these nations principally, who, by the sale of arms, ammunition, and alcohol in its most ardent and poisonous forms, are demoralizing the natives of the Pacific, and bringing about their rapid destruction."

The evil proved to be so great, and the task of controlling it so serious, that Sir John Thurston recommended " that the sale of arms, ammunition, dynamite, and alcohol, in any form, to the natives of the Western Pacific, should be suppressed by Inter-nation Agreement. The need for such international action was illustrated by the report of Commander Moore, August, 1884. He states that he " had been largely successful in inducing the German traders in New Britain to consent to abandon the sale of arms and ammunition ; but Mr. Capella, a German who resides at Liekit, informed the officer who boarded an American schooner, the *H. L. Tiernan*, of San Francisco, that he intended to continue dispensing fire-arms as long as he could under 'the American flag.' In Pleasant Island, where, owing to the general use of fire-arms among all classes of the population, without distinction of age or sex, two hundred and fifty women and children have been killed or wounded during the last four years, it appears that the trader, knowing perfectly well that the cartridges he is exchanging for nuts will be used within the next week, possibly that night, for the cold-blooded murder of women and children (for these people do not confine their warfare to the men), eagerly sells them."

In consequence of this state of things, Lord Granville, then Secretary of State for foreign affairs, addressed a circular dis-

patch to Her Majesty's representatives in France, Italy, Germany, Austria, Russia, and the United States, desiring them to seek to bring about an international treaty for the suppression of the wrong. To this circular, Lord Granville has received a favorable answer *from all the powers* (must we write it?) EXCEPT THE UNITED STATES.

In a dispatch dated April 11, 1885, Secretary Bayard says: "While recognizing and highly approving the moral force and general propriety of the proposed regulations, and the responsibility of conducting such traffic under proper and careful restrictions, the Government of the United States does not feel entirely prepared to join in the international understanding proposed, and will, therefore, for the present, restrain its action to the employment, in the direction outlined by the suggested arrangement, of a sound discretion in permitting traffic between its own citizens in the articles referred to, and the natives of the Western Pacific Islands."

Thus we are not only left in the rear in the performance of our duty as a Christian nation, but we stand disgraced in the eyes of the civilized world. We do not wonder that the circular letter, signed by the officers of the societies above referred to, says: "We can not believe that the American people, who have hitherto been foremost in their efforts to promote the Christianization of heathen races, and the cause of temperance at home and abroad, will be content with Mr. Secretary Bayard's decision. We should feel greatly obliged if you would take such steps as will be calculated to advance the object we have at heart, and to secure protection for the natives of the Western Pacific."

Just think of it! "A sound discretion" is to be used by our Government in allowing the sale of fire-water to people whom we ought to help and bless and uplift. "Conducting the traffic under careful and proper restrictions." Yes, that means to restrict temperance people from interfering with the liquor dealers.

"At the last it stingeth like a serpent." Our nation has been stung until it is time that we arouse ourselves. Every missionary society has a duty to do at once in remonstrating against this national wrong and injustice.

PLAIN WORDS TO FREE BAPTISTS.

WE can not understand how any one can read Dr. Bacheler's letter in the *Morning Star* of March 8 without mingled feelings of mortification, regret, and determination. Read what he says:—

"The last mail brings the intimation that we must cut down expenses,—that the society can not support the mission on its present rate of expenditure. This intimation is not official, it is true, but it is so nearly so that we must take heed to it. We are asking the sad question, Where can we begin?

"Our greatest deficiency, as a mission, is in evangelistic work. To retrench on that would be fatal. The educational department would suffer less than any other, perhaps, by reduction; but that is mainly in the hands of the woman's board, where no reduction is called for. The orphans are supported by the parent society. They are the children of the mission, and we should not know how to turn our children out upon the world. We might dismiss some of the teachers, and thereby reduce the grade of the schools; but this would prove a most humiliating measure. The mission buildings must be kept in repair,—no inconsiderable item in this country; but we can curtail, this year, and thereby provide for a greater outlay next year. The time for our Yearly Meeting is at hand, and many of us must stay at home, and allow the general superintendence of the mission to drift for the present. Here we may save a little. We are in the midst of the cold season, and should have nearly two months for itinerating. The missionaries can stay and work at home, leaving this work to the native preachers, and so save a little more. But where else can we curtail?

"For ourselves, we will do all we safely can for reduction, but we will not enter on extinction until the explicit order comes.

"From head-quarters at home we receive this: 'Oh, that it might cloud up and rain missionary pastors for a few months! How different it would be!' We have the clouds; now, let us pray for the rain."

Have we any sense of obligation as a denomination? Have we any consecrated pride? There ought to reverberate responses from one end of the denomination to the other, saying, "Not one atom of retrenchment." Is it not enough that we have never occupied one-tenth of the field in God's providence set apart to us? Not enough that our missionaries have had to wait for money with which to carry on the work, until hope deferred has made the heart sick? Must there be added to this an order for retrenchment?

There is not the least need in the world that this state of things should exist. All that is wanted is that the churches shall co-operate with the agent, Rev. A. Given, and adopt systematic giving. He is ready to furnish them the plan and the envelopes in which the offerings shall be placed. There is not a church in this denomination so poor but a few pennies might be monthly gathered in this way. There are many churches that are now giving practically nothing, that might thus raise several dollars a month. The bringing of these tithes into the storehouse would relieve this shameful condition of things,—would honor God, and bring down his blessing not only on our missionary interests but also on the home churches. The work of the Woman's Society does not stand in the way of this. From the beginning, we have said, over and over again, "Let the organization *never* stand in the way of the introduction into our churches of systematic giving for the general work." As women, we should not only stand by this, but should actively and determinedly work to secure the use of the envelope system in all our churches.

Let each person who reads this enter into a missionary crusade upon the home churches, and never give up until we begin to do our duty as a denomination !

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THE TITHE.

BUT it is desirable that this law should not only be authenticated, but that it commend itself to the reason.

The philosophy of the tithe is an important subject of inquiry. Between man and man the right of property is expressed in the payment of rent, taxes, and interest. No one but an anarchist questions the right of a man to anything he has made. We belong to God. He has a property right in us which, it would seem, he has chosen to express in this law, or requirement, of the tenth. Not, however, because it is his right or his pleasure, so much as because it is in the line of his great purposes. Having chosen to save the world by human instrumentality, it may be said there is a sense in which he needs man's money. But apart from any such consideration as this, and vastly higher and deeper, is the consideration which grows out of man's need. That is deep and radical. The ruling principle of the natural heart is self-indulgence. A divine requirement like the one before us tends directly and constantly to check the undue accumulation of property ; and especially when coupled with offerings from our part, or the remaining nine-tenths. It is estimated that a devout Jew gave a full fourth of all his possessions.

The sacrificial law had doubtless a deeper meaning than to typify the atonement. Self must be sacrificed, laid upon the altar, crucified. Large giving, or giving that means sacrifice, is directly in the line of God's great thought for us. We talk much of hygiene, seeking by analysis and experiment to find what most contributes to the nutrition of these bodies of ours. It is a wise quest. Should we be less wise in the matter of soul development, less earnest in seeking out its laws ? And

what so potent in building noble character as this principle of sacrifice, the yielding up of ourselves in some way for the good of others? What the oxygen of the atmosphere is to the blood, what protein in food is to the tissues, that Christian giving is to soul nutriment. Without it, vigor, strength, development, are impossible. But the men of business, the great money-makers of the world, have little opportunity for personal sacrifice for Christ's sake, for getting to themselves this great boon of spiritual health and power, except in the giving of money. Hence the beneficence of God's great plan, which makes the giving of the tenth the foundation, the entering wedge, for larger, more generous giving.

It is a law of our nature that we love most that which has cost most. That to which we have given time, thought, anxious days, and sleepless nights, comes to be woven into the very fiber of our being. How evident, then, that we shall love God and his service in exact proportion to the share he has in our treasures. Our interests become identified with his interests. We have an actual share in the things that belong to him. This world, with its throbbing, palpitating human life, belongs to him, and we have a vital interest in it. He loves it. We love it, too. We are bound to him and his by an all-consuming love. But into this ideal we must grow by a natural process. "First the blade, then the ear, then the full corn in the ear." And here we find

THE PLACE OF THE TITHE IN THE CHURCH OF TO-DAY.

It is an educating power. The value of standards has universal recognition in everything except in this matter of Christian giving. What would our schools of any grade or description be without standards? Yet we propose to educate the Church in this most important of all its services without any sort of a standard. Are we wise in assuming that this standard of the tithe is obsolete or is not needed? It is common to think of this law as adapted to the child-age of the world, and

we are supposed to have outgrown it. Would it not better accord with reason and our knowledge of God's methods, to regard it as intended for undeveloped character, without limit of time or dispensation? God's thought is always far-reaching. We have no right to assume that this was intended only for a past age. It is adapted to any age or any people whose thought of giving falls below this standard.

But what are the facts respecting the giving of the Church as a whole, taken in all its branches, at the present time? Our wealth is unprecedented. The Rev. J. D. Davis of Japan, in his recent visit to this country, was moved to make an estimate of the wealth of the Church in the United States. He says: "There is nearly nine billions of dollars of wealth in the hands of the professed followers of Christ. The annual increase of the wealth of church members is nearly four hundred millions of dollars." Place by the side of such a fact as this the reports that come to us from all parts of the world of open doors for the Gospel, and the inability of mission boards and societies to enter in and occupy. What can we say to such facts but that the need of a higher standard of giving is imperative? The great body of the Church have no conception of their obligation in this matter. They are children in their knowledge and understanding of this subject, and must be educated. But how? Can we do better than to follow God's plan?

Our giving is at ebb-tide, and there stands that great rock of God's requirement, the unrevoked law of the tenth, with God himself behind it, saying, *THIS IS MINE.*—*Miss. Herald.*

EARLIEST FOREIGN MISSIONARY WORK: THE INTRODUCTION OF CHRISTIANITY INTO EUROPE.

BY V. G. RAMSEY.

WE have noticed Paul's first missionary journey, the introduction of Christianity into Cyprus and Asia Minor, and the return of the apostles to the church at Antioch. After some months of labor in that city, we are told "Paul said unto

Barnabas: 'Let us go (1) again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.' John Mark, who had forsaken them in the first journey, had gained courage, and now he wanted to go with them; but Paul thought it "not good to take him." He had not yet re-established his character, but Barnabas felt that he could be trusted. So he took him, and sailed to Cyprus. We can imagine that this, though it might not have been a quarrel, was a very unpleasant experience for the apostles. It did not stop their work, however, and may have been overruled for the "furtherance of the Gospel," as two parties, instead of one, went out. Paul (2) chose Silas, and departed. He did not go by (3) sea, but "went through Syria and Cilicia, confirming the churches." These churches were probably the fruits of his labor at the (4) time of which he speaks (Gal. 1: 21), "I came into the regions of Syria and Cilicia." We know that when he was wanted at Antioch, Barnabas found him at Tarsus. He had not been idle during those years of which we have so little record; and now he joyfully finds the opportunity to revisit and confirm these churches. These first fruits of his ministry must have been very dear to the heart of Paul, but his visit was brief. Other churches, perhaps more needy and weak, were calling him.

This second journey is supposed to have been commenced (5) in the spring of 51. Leaving the sunny plains of Cilicia, just bursting into the beauty of summer, Paul and Silas must have traveled, probably on foot, through the (6) great gorge of the Taurus range, which is "a rent in the mountain-chain, extending north and south through a distance of eighty miles, and known in ancient days as the Cicilian Gates." This defile had been the pathway of mighty armies, on whom the destinies of nations hung; but the weary, foot-sore travelers that now climbed its steeps, or rested under its over-hanging cliffs, bore a message that was to revolutionize not only a continent, but the whole world.

Emerging from the mountain passes, (7) the travelers first reached the city of Derbe, the site of which is, at the present time, a matter of dispute. The great, loving heart of the apostle must have thrilled with deepest joy as he found himself again among those precious converts whom he had won from heathenism at the peril of his life. Leaving Derbe, they went to Lystra, where they (8) met Timotheus, whom "Paul would have to go forth with him." They journeyed from city to city, over the ground that had been made familiar by perils and hardships, and precious by the success of their work. "And (9) so were the churches established in the faith, and increased in numbers daily." This must have been delightful work to Paul, and much needed work to the churches. Why did they hasten so? Could not a life-time have been well spent here among these disciples who needed so much instruction? But these men were under divine appointment and leadership, and here we have a glimpse of the divine plan for the evangelization of the world. Those who had heard the Gospel were not to expect the messengers of Christ to tarry with them, while others were perishing in darkness and despair. On the contrary, they must arise and work, giving as freely as they had received. Every converted soul must find the elements of strength and growth, by laboring to win others to Christ.

Let us notice how God directs their steps to a new and untried field. "When they had gone through Phrygia and Galatia, they were forbidden of the Holy Ghost to preach the (10) word in Asia." "They essayed to go into Bithynia, but the Spirit suffered them not." Shut out in other directions, "they came down to (11) Troas," on the very confines of Asia. Here "a vision appeared unto Paul, in the night." There stood a man of Macedonia, and (12) prayed him, saying, "Come over into Macedonia, and help us." Oh, what a cry was that, burdened with the wants and woes of a whole continent! Millions of souls, perishing in darkness, voicing not only their own necessities, but the wants of unborn genera-

tions, cried out to him for help, just as India and China cry to us at this time.

They were not disobedient to the vision, but immediately crossing the narrow *Ægean* Sea, they landed in the city of (13) Philippi. They came to attack and destroy a strong and venerated system of idolatry, a system which had been beautified and mystified by poetry, enriched by art, and enwoven into the national and family life of Greece and Rome. They came, in the very shadow of Olympus, to try the question whether Jupiter or Jesus should be king. These cities of (14) Greece were rich and magnificent. They had wonderful theaters and temples, and the works of their poets and painters still astonish and delight the world ; but they were corrupt beyond description, and were tottering to ruin from their own vices. They came to bring the only help that God saw could avail to save them, not a superficial reform, but a radical revolution. They came to set up a kingdom whose foundations are righteousness and truth, and its citizens "new creatures in Christ," to inaugurate a king, "whose dominion is an everlasting dominion, and his kingdom that which shall not be destroyed."

Read the brief but suggestive narrative. In that proud city not a temple was open to the messengers of Jehovah, and so they went out (15) of the city, and by the side of a river they "sat down, and spake to the women which resorted thither," and there Lydia heard the Gospel, and believed. We can not fail to notice the fact that this first convert, (16) who is mentioned in Europe, was a woman, and when, perhaps, there was not a man in the city bold enough to take these strangers under his roof, and to assume the responsibility of calling them friends, "she constrained them to abide in her house."

They had come to bring help, the help so greatly needed ; but here, as everywhere, they came at the peril of their lives. You remember they interfered with (17) somebody's unholy gain, and they were seized, beaten without mercy, and thrown

into prison. In that prison did God give them a vision, in which they saw this whole continent, on which they had just planted the standard of the cross, given to Christ, and the waves of salvation which had enriched this land flowing backward with blessings to the east? I fancy that he did, for "at midnight they sang praises to God."

For years, Paul and his companions continued to labor in these proud and voluptuous cities of Greece, extending their work to the city of Rome. They won multitudes of souls to Christ, and planted the seeds (18) that are blossoming in the Christian civilization of Europe and America, and whose fruit will bless the "uttermost parts of the earth."

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CHRIST'S DOMINION.

FROM sea to sea
Shall His dominion be,
According to the promise written ;
And He, in scorn and insult smitten,
Shall hear the welcome salutations
Of long-oppressed and weary nations ;
And He shall rule,
Star-crowned and beautiful.

And He shall live ;
And men to him shall give
Their treasures, as they tell the story
Of His renown and rising glory ;
And it shall be a rich oblation
To Him, the Lord of our salvation,
Who from His pain
Went up henceforth to reign.

He shall not fail ;
His Kingdom shall prevail ;
His armies come with royal banners,
Oppressions die 'mid their hosannas ;
His chariot is onward speeding,
The cry of all His poor ones heeding.
Great Prince! ride on
Till Thou all lands hast won.

—Bible Society Record.

**YORK COUNTY AND PARSONFIELD QUARTERLY
MEETINGS.**

BY THE TREASURER.

THE winter session of the York County Quarterly Meeting was held in Biddeford, Maine. The president of the Woman's Auxiliary, Mrs. Milliken, being absent, Mrs. C. E. Dexter presided at the missionary meeting, Wednesday afternoon, Feb. 1. The congregation was largely composed of people from Saco and Biddeford, as delegates from the churches of the Quarterly Meeting were unable to be present, on account of the condition of the roads.

Mrs. Webber of North Berwick read a very instructive paper on "Systematic Giving." In all the exercises the audience seemed to take an interest. At the close of the service, the ladies of the Biddeford church were called together for the purpose of forming an auxiliary. They seemed ready for the work, indeed, enthusiastic, and all their arrangements were seconded by the pastor. By the way, it is a most excellent plan to have pastors present at the organization of societies.

This new auxiliary is within "hailing distance" of the Woman's Bureau at Ocean Park, and I most certainly hope the members will feel they are a part of it, as it is, in the best sense, auxiliary to the Woman's Missionary Society. The more carefully one studies the present needs of the cause of missions, *educational* as they are, largely, the more one realizes how vital to missionary work is the genius of the Woman's Bureau. Truly, the women who first conceived the plan, and the directors of Ocean Park, who invited women to take a part in its programme, "planned better than they knew." One feels like singing, "Praise God" for the Curtis Home, with its class-rooms, and its income from room rentals,—all to be used in the service of physical, mental, and spiritual development.

Wednesday, Feb. 8, the Parsonfield Quarterly Meeting was held at Limerick, Me., ten miles inland by stage. Owing to

the bad traveling and the threatening sky, there was not a large attendance from the surrounding towns. However, the public exercises of the Q. M. auxiliary, on the first afternoon of the session, were well attended, and, as might be expected of a service opening with an half-hour of prayer, received the interested attention of the audience. This was followed by a Workers' Conference,—to me, the most helpful part of the exercises,—in which ladies talked freely, asking questions and suggesting ideas. It closed with several prayers for a more complete consecration to the work.

I wish that a Workers' Conference might become a permanent institution in connection with all Q. M. societies. Reports from the auxiliaries of the churches, with "freedom of utterance" on the part of the ladies in attendance, would make such a service very practical and helpful.

I was kindly entertained by the pastor and his wife, and received expressions of appreciation, on the part of the ladies of the Q. M., which I shall not soon forget.

This "winter trip" has emphasized a need which every Q. M. should aim to meet. It is the need of utilizing the forces of the local churches. In all are bright, intelligent women, who ought to be "brought out," and developed along the line of their own possibilities. If they were, I do not believe many Q. M's would need foreign help. Meet it, my Q. M. friends, in part, at least, by making it your *first* duty to find a woman *within* your Q. M. who can visit churches for the purpose of organizing societies, of awakening auxiliaries which have become indifferent, and for the purpose, too, of finding the women who are capable of making public meetings interesting, and local meetings helpful,—leaders; not only of finding them, but of inspiring them with confidence in their own powers, which is their greatest lack.

The greater your privileges, the greater your debt.

DEDICATION HYMN.

[The following hymn, written for the dedicatory services of the Dover and Fox-croft church, may appropriately be sung by our women with the thought of dedicating their homes and themselves to the Master's service.]

Tune,—“Nearer, my God, to Thee.”

THIS house we dedicate
To Thee to-day;
Be Thou within its walls,
Father, we pray.
Guide him who speaks to us,
Bless us the while we hear;
In speech, and prayer, and song,
Be ever near.

Oh! let Thy peace descend,
Fill every heart,
Be of each word and act
Always a part;
Sweep out all bitterness,
All of our thoughts entwine
With perfect love and trust,—
Human, divine.

Here may the weary one
Have hour of rest;
Here may the broken heart
Gain what is best;
Here comes the wanderer,
Never again to roam;
Here souls be satisfied
With peace and home.

We say, “Thy will be done,”
In each request;
Humbly we ask it all,
Thou knowest best.
Life, love, we consecrate,
Fully, eternally,
With this last song of praise
Upborne to Thee! —*Hopestill Farnham.*

THAT BUNDLE EXERCISE.

BY MRS. MARY R. PHILLIPS.

THE bundle exercise is both delightful and instructive. *Beans* do grow in India during the cold season. They are on our dinner tables at Christmas, instead of the Fourth of July. A friend sent us some beans on our first Christmas in India. I gave them to our cook with directions à la America. When they were served, I noticed they were floating in clear, colorless water, and called the cook's attention to the fact, and he quickly, with oriental grace replied, "The water the beans were cooked in was too black for any white lady to eat, and I turned it off, and put in some clean water." So the dear old home flavor that we had longed for,—even bean broth,—like many another home vision, was simply a dream.

The variety of beans raised in India is inferior to ours, hence bean seeds sent from America are very acceptable, as also are the New England baking beans.

Prints are worn a great deal by natives, though they are manufactured in Manchester, England, mostly. Native peddlers with large tin trunks and bundles full of them travel all over India. Remnants of prints make nice presents for native teachers and scholars, who use them for jackets and waists.

Natives are exceedingly fond of *perfumery*, and use a great deal of it. It is made in India, especially the far-famed "ottar of roses," which in some places is fabulously expensive. Our wealthy zenana ladies frequently sent us away literally sprinkled with cologne and ottar of roses on our handkerchiefs, so strong that its odor remains after washing. Evening incense has a very rich and sweet perfume. Sandal wood, so valuable everywhere because of its odor, grows in India, and is used in the funeral piles of noted ones. When the remains of Keshub Chandra Sen, the leader of the Bramo Somaj, were burned, the whole pile is said to have been sandal wood.

We heard, before going to India, that the women never

smiled, the birds never sang, and the flowers had no perfume. Nothing could be more false, although it is true that some foreign flowers lose their perfume in this country. Out of twenty-five rose plants on our veranda, only one had any real fragrance or sweetness, while the tuberoses, natives of India, were laden with a perfume too rich to be borne in a close room. Whole streets are frequently filled with a most delicious odor from flowering trees and shrubs.

Yes, *pigs* do abound everywhere among the poor. They are very bristly and black. In some districts where our Ragged Schools were held, their "name was legion," and had the miserable inhabitants possessed anything but pigs and children, we could have wished for the repetition of one of the "seven miracles." Hindoo worshipers eat pork. Mohammedans never do, hence they give vent to their worst wrath by calling their enemies, or Hindoo brothers, "Son of a hog."

May much success attend the bundle exercise !

◆◆◆

A HINDOO MARRIAGE.

HERE is an incident in the working of marriage laws in India, as related by the *St. James Budget* :—

"Great sympathy has been excited among the English inhabitants of India for the unfortunate Rukmibhai, a Hindoo lady, who has just been ordered to return to her husband, on pain of six months' imprisonment. This lady's grounds for refusing to live with her husband were first, that she married him at the age of eleven, without knowing what she was doing or ever giving any intelligent consent to the marriage ; secondly, that, while she has grown up since the marriage to be a person of refined habits and considerable education, he is a mere coolie, living in circumstances to which she would be totally unsuited ; thirdly, that he is suffering from consumption. The case has been the subject of prolonged litigation ; but in the end the court regretfully decided that the marriage was a valid

one according to the Hindoo custom, and could not be declared void.

"Rukmibhai refuses to live with the man to whom she was unconsciously made over in childhood, and she will have to go to prison. The state of the Hindoo marriage law is the greatest evil afflicting our fellow subjects in India. The young native radical reformer clamors for parliamentary institutions and caucuses, but he will not stir a finger to free the Hindoo women from their wretched condition. It would, of course, be ridiculous to attempt the reform of Indian domestic life by an agitation in this country. The change must come from within, not from outside. If the radical baboo was worth anything, he would try to set it in motion."

MISSIONARY COSTUMES.

RECEIPTS for costume-fund :—

Auxiliary, Paige Street church, Lowell, Mass.....	\$1 25
"Busy Gleaners," Biddeford, Me.....	1 00

Another missionary exercise, "Sheaves from the Harvest Field," in which are represented a Hindoo wife and widow in costume, is now ready for the use of auxiliaries and churches. Costume and directions can be sent by mail, at an expense of about fourteen cents each way.

Orders and contributions should be sent to Miss K. J. Anthony, 40 Summer Street, Providence, R. I.

OH, do not deem that it matters not
How you live your life below;
It matters much to the heedless crowd
That you see go to and fro;
For all that is noble and high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best.

—*Lutheran Miss. Journal.*

FROM THE FIELD.

AN INDIA WELL.

BY S. P. B.

I PASSED by a familiar well this morning. It is by the roadside, and the top of it is even with the ground. It is a bad looking place. It is about ten feet across, and the outer edge has sunk in a little, so that the drawers have to step a little below the level surface. It is much frequented by the people around, for the water is good and never failing. Midnapore has many such wells, and the constant wonder is, that the drawers do not often slip and the children fall in. In getting water from these wells, each one brings a coarse earthen jar, around the neck of which is fastened a rope. These jars usually hold from six to ten quarts, and are round at the bottom, instead of flat. A soft pad is put on the head for the jar to rest on. This morning, there was but one person at the well,—a young, slender looking woman. She had just drawn up two jars, one smaller than the other, and had placed the larger one on her head, and was settling it in its place by having it and her body exactly balanced. After a few lithe, serpentine movements of the body, curiously extending from the head to the feet, the big burden was settled, and the woman stood up straight, with her hands at her sides, and turned her head round as freely and easily as if there was nothing on it. Then, with a wonderful stoop, which really seemed to be no stoop, she raised the other jar, placed it on her hips, with a hand around the neck, and walked away, with a firm, graceful step, that many a proud woman at home might envy.

There are many pleasant and some charming things about the women of this country, and the nearer we get to them in our common humanity, the more we realize them.

Our Bengali and English school for the children of our native

Christians has been merged for about six years in the "Industrial," a school organized for any of the boys and girls belonging to the Ragged Schools, who would come to a school on the mission premises, and learn sewing, rope-making, carpentering, etc. It was wished by the parents of our Christian community that their children should again be in a school by themselves, and the old school has been resumed.

This school, which used to be my delight, is just that now. The forenoon is devoted to books, the afternoon to sewing, which is taught very nicely by Ellen, the widow of the lamented native preacher, Poorna. There are hopeful, interesting women in the zenanas. I truly believe that many a "secret disciple" dwells behind the Hindoo purdah.* Womanhood is asserting itself, though, like leaven, it works silently and unseen. The day is surely coming when the whole shall be leavened. We work in hope, in glorious hope. We have proved the promises so many times in our own experiences that we know "He is faithful who hath promised." We are all "workers together,"—you, dear sisters in the home-land, and we across the water,—co-workers with Him who will "bring it to pass."

THE Bible is a large book or a small one, a dark or a bright one, according to the spirit in which men read it. Wranglers and first-class men will not understand it unless their hearts are right as well as their heads. The highest critical and grammatical knowledge will find it a sealed book without the teaching of the Holy Ghost. Its contents are often "hid to the wise and prudent, and revealed to babes." Reader, remember this, and say always, when you open your Bible, "O God, for Christ's sake, give me the teaching of the Spirit."—*Ryle.*

Refresh your memory with good things daily.

* Purdah is a general name given to zenanas.

HELPS FOR MONTHLY MEETINGS.

[For answers to the questions, see "Earliest Foreign Missionary Work," by V. G. Ramsey.]

1. Why did Paul undertake the second missionary journey?
2. Who went with him?
3. Through what countries did he pass, and for what purpose?
4. Who had probably gathered these churches?
5. At what time was this journey made?
6. Entering Asia Minor from the east, through what pass did they travel?
7. What city did they first reach?
8. Where did they meet Timotheus?
9. What was the effect of their visit on the churches?
10. Why did they not remain among these churches?
11. To what place did they go?
12. What call was given to Paul at this place?
13. In what European city did they first land?
14. What was the condition of those Grecian cities which they visited?
15. In what place, and to whom, did they first preach?
16. Who was the first convert, and how did she show her courage and love?
17. How were they treated in this city?
18. Who are reaping the fruits of their labors at this time?



" LABOR is health, 'tis the still water faileth,
Idleness never despaireth, bewaileth ;
Keep the watch wound, the dark rust assaileth,
Play the sweet keys wouldest thou keep them in tune. "

HOME DEPARTMENT.

DRESS AND ITS LAWS.

MERCY B. JACKSON, M. D., says: "As the sphere of women enlarges, more and more is required of them; and they should therefore throw off all customs that tend to cramp them in any direction, and should endeavor to retain only such as liberate and enlarge their powers, and tend to invigorate both mind and body. In this way alone can they prepare themselves for greater usefulness." Surely, of all classes of women, none need this bit of advice more than do those who are inquiring how they can accomplish more "for Christ's sake."

If "all customs that tend to cramp in any direction" are thrown off, the laws of life and how they can be obeyed must be understood. So, questions relating to the laws which should govern dress are very important. The appendix to "Dress Reform" gives them as follows:—

"First, and most important, the vital organs situated in the central regions of the body must be allowed unimpeded action. Second, a uniform temperature of the body must be preserved. Third, weight must be reduced to a minimum. Fourth, the shoulders, and not the hips, must serve as the base of support."

Obedience to these laws requires there should be no constriction about the waist, and the use of no less clothing on the limbs than on the trunk; no less on the shoulders than around the waist; indeed, the farther removed the body is from the center, where the vital organs are located, the more is required. Also, obedience demands that skirts, which contribute the chief weight of our clothing, should be as few in number as possible, and that the lower garments should be attached to the upper, or have supports of their own, passing over the shoulders.

In harmony with these principles, Mrs. Annie Jenness Miller, editor of *Dress*, suggests the following outfit: "Innermost, is a

union garment of silk or wool for winter, fitting closely as a jersey. Over that is worn a muslin garment, also made to follow the form. Then leglets, of material adapted to the season, and made to reach just below the knee. Over this hangs a dress, made princess fashion, of any material preferred, but so cut as to place no weight upon the hips."

For the sake of those—we hope the number is large—who are seeking better and healthier methods of dress, we give the address of Mrs. Miller, as on application, with a two-cent stamp, she will send a full "Description Catalogue" of the Jenness Miller System Patterns.—The Jenness Miller Pub. Co., 253 Fifth Avenue, N. Y. City.

This whole subject of dress should be studied from a religious standpoint, the same as moral subjects, and when it is, and its laws are as faithfully obeyed as are some moral laws, the results will be as satisfactory. And, perchance, if a single generation obeyed them, not only would the next be "physically beautiful," but moral beauty itself would thereby be wonderfully increased.

SUNDAY-SCHOOL NORMAL WORK.

BY ADDIE B. WEBBER.

A YOUNG lady once said to her Sunday-school teacher, "I would like to take a class." On being asked why, she replied, "I have no time to study my lessons, and can never answer the questions, but I think I could ask them."

Would she were the only one who has thought it requires less preparation for teaching than for reciting a lesson. Unquestionably there is great need of better study and more thorough training for Sunday-school teaching. Such training is not less essential for work in this department than in our public schools. It must prove as helpful as the schooling of John the Baptist in the Judæan wilds, or of Paul in the seclusion of Arabia. It will increase the spirituality in our churches. Our young people will learn to resist temptation with the written word, and more perfectly comply with its requirements.

Encouraging reports are received from many of our churches, as a result of the introduction of this work at Ocean Park, three years ago. Besides quickening church life and increasing the interest in Sunday-school and mission circles, its beneficial influence is being felt in many homes, where "the book of the law" has long been neglected. Eyes are being opened, as were Hilkiah's, when he listened to the reading of Shaphan, the scribe, and remembered he had not "hearkened unto the words of this book, to do according unto all that which is written."

The evening of March 4 was an interesting occasion for the church in North Berwick, Me. Mrs. Dexter, in her work among the children, taught the Chautauqua Young People's Normal Course with marked success. The public recognition of their faithful work was a most happy event to all who successfully passed the examination, as also to those interested in the work. The large and appreciative audience evinced much interest, as they listened with rapt attention to the review. The knowledge of the Bible which the children had acquired was quite surprising to those unacquainted with the course. The review was interspersed with pleasing songs, dialogues, and recitations on mission themes. The pastor, with fitting remarks, awarded the twenty-four diplomas. This work among the children promises much for the growth and prosperity of our churches. The children's meeting, on the last Sunday of each month, is devoted to direct mission instruction. The Good Cheer Band hold their monthly meeting at this time. They already number nearly or quite forty members, with fair promise of an increase. We expect, as their name indicates, that the band will bring much good cheer to the cause of missions.

"If Christ is at the helm, why should *I* be running about the deck in distress, lest the vessel sink?

"Duty belongs to me, results belong to him."

MAKE BIBLE STUDY ATTRACTIVE TO THE CHILDREN.

BY MARY L. JAMES.

WE may present the truths of the Bible in a simple and attractive manner, so as to interest the children in its study, and thus win them to a love for Christ and his work. We find the "Normal Union Bible Lessons" one of the best methods of teaching God's word. These require thorough preparation on the part of the teacher, while awakening the deepest interest in scholars, as they follow the patriarchs in their journeys, the prophets in their visions of the Messiah, or repeat the sweet psalms of King David.

The amount of Bible knowledge acquired from lessons thus methodically arranged, and the varied collection of Bible texts which can be memorized by children, when they become acquainted with and interested in the sacred authors, is truly surprising. With these lessons so presented, and illuminated with divine love that the children can behold, shining through them all, the face of their Redeemer, may they not prove a lasting attraction?

Would that we might say of each one who comes under our instruction, as did Paul of Timothy, "From a child thou hast known the holy Scriptures." Only when they can trace God's divine favor in the history of his people, can they understandingly say, "God so loved the world." Then shall the "love of Christ constrain" them to "go teach all nations."

"NOT the extent of our sphere of duty, but the perfect filling of that sphere is the real measure of our merit and our need. One's sphere of duty exists because he exists: it is an essential part of his very being. As one's soul has its bodily limitations, so also the circumference of one's sphere is the immediate limitation of his spiritual work and influence. Not for the extent of that sphere, then, but for the manner and perfectness of our filling it, will God hold us responsible."—*S. S. Times.*

WORDS FROM HOME WORKERS.

RHODE ISLAND.

The W. M. S. of the R. I. district met in annual session at Roger Williams Church, Providence, Wednesday, Oct. 26, 1887. Different plans of work were discussed. A resolution was adopted, favoring the establishing of monthly missionary concerts in our churches. The basis of work for the ensuing year is as follows:—

Miss Hattie Phillips's salary.....	\$400 00
Miss Ida Phillips's salary.....	75 00
Miss Coralie Franklin's salary.....	350 00
General Fund.....	100 00
Western work	75 00
	\$1,000 00

Assignments were made to the churches, and \$143 remained unassigned. Committees were appointed to visit each church, to effect organizations where there were none, and to encourage the work in auxiliaries already formed. A responsive exercise, prepared by Mrs. Lewis Dexter, was accepted and ordered printed. Resolutions were passed, expressing regret at the removal to another field of labor of Mrs. M. M. Brewster, who has been so directly associated with this society from its beginning. The following officers were elected for the year ensuing: president, Mrs. E. W. Porter; vice-presidents, the presidents of the various auxiliaries; recording secretary, Mrs. A. M. Metcalf; corresponding secretary, Miss Ella Evans; treasurer, Mrs. G. S. Andrews; convention committee, Miss L. Rumery, Mrs. J. T. Ward, Mrs. E. P. Blake. A welcome was extended to the new president by Mrs. H. K. Clark, in fitting and well chosen words. Mrs. M. M. H. Hills brought greetings from the parent board. At the evening session, Miss Ida O. Phillips addressed the meeting, giving words of cheer to every heart.

These meetings are productive of much good. Will not each

sister make an effort to attend the quarterly meetings of our society, and give inspiration by her presence, and receive much to help her in the work for the Master?

ALICE M. METCALF, *Rec. Sec.*

WISCONSIN.

The W. M. S. of the Free Baptist church of Grand Prairie, Wis., held its monthly meeting Sunday evening, Jan. 29. The meeting opened at half-past seven with singing; Scripture reading by vice-president, Mrs. C. Manley, followed by prayer by Rev. W. K. Jackson. An interesting programme of select readings and recitations was then carried out.—Collection, \$1.75. Total amount of collection (for the Coldren fund) during last quarter, \$10.

MRS. VIOLA VADER, *Cor. Sec.*

Markesan, Green Lake Co., Wis.

INDIANA.

LA GRANGE Q. M.—The W. M. S. held its second quarterly session at the town hall in Rome City, in connection with the Q. M., Saturday evening, Feb. 4. The exercises commenced by singing, followed by Scripture reading by Sister Wright, and prayer by Rev. T. H. Stewart of Garrett. A very interesting programme was presented and carried out, consisting of select readings, recitations, and other very interesting exercises by the children. A re-organization of the society, in the Rome City church, was effected, with six members, and Sister Wright as vice-president. A collection was taken, amounting to \$3.71, and the meeting closed with the benediction by Rev. J. W. Rendel of the Wawaka church. The outlook for our society is very bright, and we expect to do a greater work the coming year than in the past. We find much to encourage us, for, as the people get better acquainted with the working of the society, they are becoming more interested. And with the hearty co-operation of the pastors of the different churches, we are working, and hoping, and praying, and expecting great results in the near future.

MRS. ANN ATWATER, *Sec. and Treas.*

DAKOTA.

Our first missionary concert was held in the parlor of our new church, Sunday evening, Feb. 12. The meeting opened with a fine voluntary and anthem from the choir. After devotional exercises, a very interesting programme was carried out by members of the society, consisting of readings, recitations, and music. We feel a new impetus to work for the mission cause, since receiving our beautiful memorial window presented by the W. M. S. of Minneapolis. Collection, \$7.15.

Sioux Falls, Feb. 18. J. W. LEVERETT, *Sec. pro tem.*

PROVINCE OF QUEBEC.

At the last session of the F. B. Q. M., held at Massawippi, Hatley, P. Q., Sept. 25, 26, a Q. M. W. M. Society was organized. The officers elected were: president, Miss Fannie Moulton, Stanstead, P. Q.; vice-presidents, Mrs. J. S. Staples, Compton, P. Q., Mrs. P. Coates, Johnville, P. Q., Miss Belle Todd, Birkton, P. Q., Mrs. Isaac Gordon, North Hatley, P. Q., Miss Clara Warner, Massawippi, P. Q.; secretary, Mrs. T. H. Langmayd, Stanstead; treasurer, Mrs. Austin Libbey, Stanstead. The evening of the 25th was devoted to the subjects of missions, temperance, and Sunday-school work. A very pleasing and instructive address was given by Mrs. J. S. Staples, on missions; also an essay on the subject was read by our worthy president, Miss Fannie Moulton. Collection for missions, \$4.21.

Cassville, P. Q. MRS. T. H. LANGMAYD, *Sec.*

OHIO.

ASHTABULA Q. M.—The W. M. S. held a public meeting in connection with the January session of the Q. M., in Colebrook, on the evening of Jan. 25. Although a snow storm prevented many from coming, yet the house was well filled, and an interesting programme was presented. Reports were read from the different auxiliaries. No monthly meeting had been held in any of them during the past quarter, although the mission work has been progressing in other ways.

COLEBROOK.—The money in the treasury amounted to \$2.04.

PIERPONT.—Sent a collection of \$3.93.

BURGH HILL.—Owing to the illness of the pastor, Bro. R. Clark, had had no preaching since September. They have an interesting Sunday-school, which gave a Christmas concert. A collection was taken, amounting to five dollars, which they sent as a Christmas offering to Foreign Missions.

SHEFFIELD.—The Sheffield Auxiliary was organized at the October session of the Q. M., the work being new to all of them. At that time they were without a pastor. They now have the labors of Bro. W. J. Perry. At the request of the president of their society, he presented the claims of missions to the people, and a collection was taken, amounting to \$8.50.

NEW LYME.—Two dollars had been paid into the treasury in the past quarter. A very interesting report was given of the "Willing Workers." They have undertaken the support of a native teacher in India. In 1886, they raised the \$25 necessary for her support, mostly by the means of a missionary quilt. Early in '87, mission jugs were placed in the hands of every member, with the instructions to put all their spare pennies into it. On the Friday evening preceding the Q. M., a jug-breaking concert was given. The exercises of the evening were excellent, and gave great credit to the members. At the close, the jugs were broken, and found to contain \$12.11. This, with money raised in other ways, makes \$28.25 that these "Willing Workers" have paid in the past year to the missionary cause. May they never grow weary in well doing, and may the interest they now have in the mission work deepen in their young hearts, until some of them shall be constrained to give themselves to become missionaries of the cross. At the close of the evening's exercises, a collection was taken, amounting to \$4.93, making a total raised by the auxiliary, during the quarter, of \$26.40.

Colebrook, Ohio.

FRANCES N. ALLISON, *Sec.*



THE FIRST CHILDREN'S DAY.

(For Six Children.)

YOU ask what means this Children's Day,
 And how it first began ;
 Look back, then, friends, to ages gray,
 If you would know the plan.
 Behold Judæa stretching far,
 With hills and verdant plains,
 The birth-place of the Morning Star,
 Who, King Immanuel, reigns.

The Jordan glides a silver band,
 And flowers mark its way,
 Which, beautifying all the land,
 Bask in the sun's bright ray.
 From Galilee the Saviour came,
 And here would find a rest,
 But crowds attend, drawn by His fame,—
 The sick and sore oppressed.

With healing hand He touched and blessed
 All who His power sought ;
 And none, of all who round Him pressed,
 Implored His aid for naught.
 But see, a band of children fair
 Draw nigh with timid gaze ;
 They, too, would in His blessing share,
 And offer Him their praise.

But, 'mid the battling, jostling crowd,
 They can not venture nigh ;
 And 'mid the clamoring voices loud
 Their feeble voices die ;

Disciples, frowning, bid them hence ;
 And sad of mien and heart,
 They turn to go away from thence,
 Ah ! must they thus depart ?

List ! Sweet and clear as silver bells,
 A voice arrests their feet,
 And draws them as by magic spells,
 Where love awaits to greet.

These are the words that soothe their cares :—
 “ Let children come to Me,
 My Father’s kingdom, it is theirs ;
 Bid them My face to see.”

The way to Christ is open now ;
 With love and eager zest
 They haste before His feet to bow,
 And in His bosom rest.
 No more reproof nor darksome frown
 To Jesus bars the way ;
 The Saviour’s welcome is the crown
 Of regal Children’s Day.

Repeat in concert :—

And so with songs and blooming flowers
 Each year we gather here,
 And joy and gladness fill the hours
 With happy, joyous cheer.
 And, while a childish heart can thrill
 To love, may we not say,
 Christ’s heart belongs to children still ?
 God bless the Children’s Day !

ABOUT ONE BAND.

BY C.

THE “Cheerful Helpers” of the Greenwich Street church, Providence, R. I., gave a public meeting on the evening of Feb. 1, to a large and appreciative audience. This Band has thirty-three members, from four to fourteen years of age. It

has a president, two vice-presidents, secretary, and treasurer, who conduct all its meetings in perfect order, though under the supervision of several members of the W. M. Auxiliary. After the opening, devotional exercises, and its reports, the first part of the meeting is devoted to the Normal Sunday-school work, conducted by one of the ladies, after which the programme assigned at the previous meeting is rendered. On this occasion it consisted of papers, written by themselves, on China and India, which were all most excellent, and did the writers much credit! The materials for these papers came from various sources, largely from the MISSIONARY HELPERS.

The review of the Normal work was well done and instructive, as testified by the close attention of the listeners throughout the whole evening, and their "substantial" vote of thanks at its close, which rendered the "freewill offering jug" much heavier. This jug was a Christmas present, and holds extra contributions from visitors as well as members, and the treasurer has invited us all to be present at its breaking at the end of the year.

"Jack and the Japs," from a late *HELPER*, was well given.

[The article by Grace Ricker, published in the last *HELPER*, was one of the papers read. We give the following extracts from some of the other papers, that our young friends in other Bands may know what one Band did.—ED.]

FROM PAPER BY LENA G. GOODSPED, PRESIDENT.

IN the northwest provinces of India, widows suffer treatment far worse than that to which their sisters in Bengal are subjected.

A widow among the *respectable* classes in this land of rigid Hindooism is treated and considered as something worse than the meanest criminal in the world. After the death of her husband, she is shunned by her relations and friends, as if her breath and touch would spread among them the contagion of her crime. Directly after her husband's death, the barbers' wives rush at their victim, and snatch off her ear-rings, nose-rings, and ornaments for the hair, and if the arms are covered with gold and silver bracelets, they do not take the time to draw

them off, one by one, but, holding her arm to the ground, they hammer with a stone until the metal, often solid and heavy, breaks in two. It matters not to them how many wounds are inflicted; neither if the widow is but a child of six or seven, who does not even know what a husband means, they have no pity.

FROM PAPER BY FREDDIE C. PLACE.

THE Hindoos are dark,—many of them nearly black,—but are of the Caucasian race. They are an ancient people, and their history is full of interest. Hindoostan is a hot country, and the dress of the inhabitants is suited to the climate. In general, it contains long, flowing robes of cotton. The women who are seen abroad generally wear a small skirt of white calico reaching from the waist to the knees. Their hair is made up into a roll, adorned with jewels and toys. They also have jewels in the ears and nose, and make a great display of bracelets and rings.

EDITORIAL NOTES.

WE are made glad by the news from India, that Mr. Burkholder has baptized nine converts recently, and expects to baptize others soon. . . . Owing to the amount of matter sent recently for "Words from Home Workers," some of the reports have been crowded out of each of the last two numbers. This makes some of the news very late, but it is not the fault of those sending it. In the crowd attending the final making up of the magazine at the office, something had to be left over, and these shared the fate. . . . The Children's Band referred to under New Hampshire, in the last *HELPER*, as organized with Miss Ella Wallace as president, is in Franklin Falls. Glad welcome to all the Bands. . . . It is an important part of Home Mission work to make our homes as attractive and beautiful as possible. Our children will be better and happier as a result. The season of flowers is fast approaching. In looking over the *Floral*

Guide, published by James Vick, Rochester, N. Y., we have been reminded how easily any one may get helps in the way of seeds, bulbs, etc., at low rates, with all necessary directions for caring for them. Any one sending ten cents will receive this artistic *Guide* and a due bill for ten cents worth of seeds.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for February, 1888.

MAINE.

Augusta auxiliary, \$6.00 for Emeline.....	\$17 00
Bowdoinham auxiliary, for Madnu.....	6 25
Chesterville, Mrs. Mary G. Stanley, for F. M.	2 00
Cumberland Q. M. auxiliary collection, \$1.15 for Literary Fund	11 50
Eastbrook, Mrs. Henry Butler, for Carrie with Mrs. Burk- holder.....	2 00
East Dixfield auxiliary, one-half each H. and F. M.	3 15
East New Sharon, Mr. and Mrs. Z. A. Dyer, balance of L. M. of Mrs. Mary H. Dyer, and one-half H. and F. M.	10 00
East New Sharon, Mrs. Martha P. Baldwin, for F. M.	2 00
East Otisfield auxiliary, for Bible woman with Mrs. Smith, and balance of L. M. of Miss B. Kemp.....	8 00
Edgecomb, Children's Band, for Ragged Sch.....	3 00
Edgecomb, Mrs. L. H. Wins- low, for F. M.	1 00
Garland, a friend for zenana work.....	10 00
Lewiston auxiliary, Pine Street church, for Miss Coombs's salary, and for L. M. Miss Lydia Nason.....	20 00
Limerick, Mrs. A. Walker, birthday offering.....	60
New Portland auxiliary, F. M.	2 50
North Lebanon auxiliary, for Chandu with Miss Hooper	9 00
Parsonsfield Q. M. auxiliary...	3 75
Richmond Village auxiliary, for Miss Coombs's salary.....	8 42

South Parsonsfield auxiliary, \$25.00 for Miss Coombs's Ragged Sch, and \$5.00 for Miss M. Bacheler for L. M. of Mrs. John Boothby, and on L. M. of Mrs. Seth Chel- lis.....	30 00
Steep Falls auxiliary, equally between Mrs. Lightner and Miss Coombs.....	4 00
White Rock auxiliary, for Miss M. Bacheler.....	7 00

NEW HAMPSHIRE.

Dover, Mrs. W. H. Waldron, for F. M.	5 00
Dover auxiliary, First F. B. ch Great Falls auxiliary, for Bessie Peckham sch. and L. M. Miss Lizzie J. Hamilton....	6 05
Lake Village, Rev. and Mrs. O. E. Sinclair for "Sinclair" Orphanage at Balasore....	15 00
North Sandwich, "Willing Workers," for teacher with Miss I. Phillips at Balasore	100 00
Pittsfield, Young People's Mis- sionary Society, for Patna Bazaar School at Jellasore..	12 50
Portsmouth auxiliary	8 25
Tilton, Mrs. Mary B. Davis....	50
Walnut Grove auxiliary.....	2 25
Water Village, Mrs. A. P. Hodgdon, for Lincoln ch..	1 00

VERMONT.

Corinth Q. M. collection, for Mrs. Smith's salary.....	4 25
Corinth auxiliary, for Mrs. Smith's salary.....	3 00
East Randolph auxiliary, for Mrs. Smith's salary	11 25
Huntington auxiliary, for Mrs. Smith's salary.....	25

North Tunbridge auxiliary, for Mrs. Smith's salary.....	\$3 94	Providence, Mrs. M. A. White, for Miss Phillips.....	\$1 00
Strafford Q. M. collection, for Mrs. Smith's salary.....	3 07	Woonsocket, Miss O. Pain, Miss Phillips, \$2.50; Miss Franklin, \$2.50.....	5 00
Sutton church, for Mrs. Smith's salary.....	7 00		
Washington auxiliary, for Mrs. Smith's salary.....	1 75		
		NEW YORK.	
MASSACHUSETTS.			
Abington, Mrs. H. K. Pierce, for Western work.....	1 00	Poland auxiliary, for Ambie's school.....	7 50
Blackstone auxiliary, Miss H. Phillips, \$1.25; Miss Franklin, \$2.50; Western work, \$5.75.....	9 50		
Blackstone, Y. P. Miss. Society, Miss H. Phillips, \$1.25; and Miss Franklin, \$1.25.....	2 50		
Blackstone, "Busy Bees," Miss I. Phillips, \$1.25, and Miss Franklin, \$1.25.....	2 50		
Lynn auxiliary, High Street ch. Lynn auxiliary, High Street ch. proceeds of Miss. sale.....	17 00		
Mattapan, Mrs. Harriet C. Perkins.....	15 00		
	1 00		
RHODE ISLAND.			
Auburn, Crystal Band, Miss H. Phillips.....	2 50		
Barneyville, Miss H. Phillips, \$2.00; Miss Franklin, \$2.00	4 00		
Providence auxiliary, Roger Williams, Miss Phillips, \$10.00; Miss Franklin, \$20.00; and Western work, \$2.50.....	32 50		
Providence, "Busy Gleaners," Roger Williams, Miss Franklin.....	5 00		
OHIO ASSOCIATION.—WOMAN'S MISSIONARY SOCIETY.			
Receipts for February, 1888.			
Hinckley ch., jug-breaking, F. M., \$2.24; H. M., \$2.27; Ed. Soc., \$1.14.....	\$5 65	Soc., \$1.80.....	\$9 00
Cleveland Q. M. M. Soc., F. M., \$3.59; H. M., 98 c.; Ed. Soc., 48 c.....	5 05	G. H. Damon, Medina, O., F. M.....	18 51
Marion Q. M., Morral ch., F. M., \$4.88; H. M., \$4.88; Ed. Soc., \$2.46.....	12 22	Meigs Q. M., F. M.....	5 00
Harmony Q. M., Union and Marmon Valley churches, F. M., \$1.60; H. M., \$1.60; Ed. Soc., 80 c.....	4 00	Cleveland auxiliary, F. M., \$6.29; H. M., \$2.75; Ed. Soc., \$1.38.....	10 32
Marion auxiliary, F. M., 56 c.; H. M., 56 c. Ed. Soc., 29 c.	1 41	Cleveland "Cheerful Givers," for Harper's Ferry, H. M. Kipton auxiliary, F. M.....	2 40
Marion church collection, F. M.	6 00		9 50
Marion Q. M. Big Island ch., F. M., \$2.41; H. M., \$2.41; Ed. Soc., \$1.21.....	6 03		
Marion Christian Endeavor Soc., F. M.....	8 65	PENNSYLVANIA.	
Marion S. S. collection, F. M., \$3.60; H. M., \$3.60; Ed.		Pageville ch. auxiliary, F. M. Mrs. Barney, F. M., 50 c.; Ed. Soc., 50 c.....	1 50
		Juna, F. M.....	1 18
		Waterford, F. M.....	4 00
		Spring Creek, F. M.....	8 00
		Salem auxiliary, F. M.....	10 00
		Total.....	\$129 55
		Mrs. J. A. WOLFORD, Treas.	
		Marion, Ohio, Feb. 23, 1888.	

LAURA A. DEMERITTE, Treas.

Dover, N. H.

Hinckley ch., jug-breaking, F. M., \$2.24; H. M., \$2.27; Ed. Soc., \$1.14.....	\$5 65	Soc., \$1.80.....	\$9 00
Cleveland Q. M. M. Soc., F. M., \$3.59; H. M., 98 c.; Ed. Soc., 48 c.....	5 05	G. H. Damon, Medina, O., F. M.....	18 51
Marion Q. M., Morral ch., F. M., \$4.88; H. M., \$4.88; Ed. Soc., \$2.46.....	12 22	Meigs Q. M., F. M.....	5 00
Harmony Q. M., Union and Marmon Valley churches, F. M., \$1.60; H. M., \$1.60; Ed. Soc., 80 c.....	4 00	Cleveland auxiliary, F. M., \$6.29; H. M., \$2.75; Ed. Soc., \$1.38.....	10 32
Marion auxiliary, F. M., 56 c.; H. M., 56 c. Ed. Soc., 29 c.	1 41	Cleveland "Cheerful Givers," for Harper's Ferry, H. M. Kipton auxiliary, F. M.....	2 40
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Marion S. S. collection, F. M., \$3.60; H. M., \$3.60; Ed.		PENNSYLVANIA.	
		Pageville ch. auxiliary, F. M. Mrs. Barney, F. M., 50 c.; Ed. Soc., 50 c.....	1 50
		Juna, F. M.....	1 18
		Waterford, F. M.....	4 00
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